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THE GO-BETWEEN,

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A POEM;

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BY MRS. M. E. D. BASCOM WINDSOR.

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"I'd 'go between' the poor and want,  
No one should need a penny!  
Drive far away dread famine, gaunt,  
Nor ask permit of any!"

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"Thus saith the Lord,—Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving kindness, judgment and righteousness in the earth; for in these I delight, saith the Lord."—Jer. 9, 23, 24.

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Sir:-

## PREFACE.

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This little book is designed by the writer thereot as a gift to the poor throughout the world.

What I mean by this is, that no poor person has a right to pay for it, it being a free gift of reading matter to them.

Those who can well afford to buy it, will, I trust, find themselves fully compensated for the small expenditure, if not in the writings, at least in the consciousness that they are assisting in the furnishing of a healthful, Christian work for some of their neighbors, who have hitherto been altogether neglected, except by the Bible and Tract distributors.

My plan for the publication, distribution, and use of the means obtained thereby, is as follows: Let a reliable publishing house in every city and town, where such house is established, publish the work, paying themselves out of the receipts of the sales to those able and desirous of paying for it. Every poor person, or child that will receive one must be supplied; and *in no instance refuse* to place one in any little hand extended for one, *free of charge*. The products of the sales, over and above the expenses of publication and distribution (should there be any profits), must be used in supplying the poor of such city or town with food, raiment, house rent and fuel, and other comforts of life. Let *every child in the Union* have a copy. "Jesus said, go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me." Mark 10, 21.

"Rob not the poor, for he hath need:  
Add not to the afflicted's turmoil!  
Their Redeemer is mighty, their cause will plead:  
He the soul of the spoiler will spoil!"

Prov. 22, 22, 23 and 23, 10, 11.



## THE GO-BETWEEN.

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I really wish I was a Queen,  
Just for "*a term*" or two;  
I'd stand on earth a go-between,  
Nor *one* have aught to rue.

"A go-between! What do you mean?"  
I'll show you in a minute!  
And when the wish is purely seen,  
You'll find there's something in it.

And first, I'd have such "*lots*" of *gold*!  
(You know Queens always have,)  
And *power* and influence untold!  
Nor use it to deprav'.

(I have no "*rhymin book*" at hand,)  
To help me to a rhyme;  
Without an "e" just let that stand,  
It makes a better chime.)

"Such lots of *gold*" for *my own use*!  
Oh, wouldn't I see pleasure!  
My purse strings should be always loose!  
I dis-pers-ing my treasure.

I'd go between the poor and want,  
No one should need a penny,  
Drive *far away* dread famine gaunt!  
Nor ask permit of any.

I'd strip the rags from *every* back,  
(O, wouldn't I see comfort!)  
Nor see the poor "take the baek traek"  
From *church*, for fear of some "pert."

(You see, I have no “ rhyming book ! ”  
 If I were *Queen* I’d have one !  
 How queer, unrhyming rhymes (?) do look,  
 Yet, I’ll ne’er from *my work* run.)

I’d go between *them* and their proud  
 Aristocratic neighbor,  
 And quote a text *right out aloud*,  
 About them and their labor.

“ I wonder what that text might be ? ”  
 (Says some one turning leaves ;)  
 “ I guess it must be ’bout *the three*  
 That fell among the thieves.”

“ *The three?* ” What *three?* “ Why, don’t you know ? ”  
 Three from Jerusalem went,  
*One*, whom *thieves* sought to overthrow,  
 And two who *no aid* lent.

Go, learn that lesson, ye who can,  
 A “ *go-between* ” was there !  
 The “ *Dog-of-a-Samaritan* ”,  
 With love, and pence, and care.

Yet, that is not the *text* I meant,  
 Though *choicely* it doth *speak*.  
 O’er prophecy my soul is bent,  
*Because it comes*—I shriek !

“ Go to, now, rich men, weep and howl,  
 Your miseries shall come,  
 Your riches are corrupt and foul,  
 Your robes moth-eaten ” some.

“ Your gold and silver cankered are ;  
 Behold their witness, rust !  
 That rust shall eat your flesh,” nor spare,  
 Because ye were unjust,

“ Treasure ye heaped for the last days !  
 Kept back the laborers’ hire !  
 Those who reaped down your fields, ne’er pays,  
 Defrauding ” child and sire !

“ Behold, the ‘ *hire* ’ and ‘ *rust* ’ doth ery ! ”

“ Why, how can *these things* be ? ”

They have *no mouth, nor ear, nor eye,*

I will not from them flee ! ”

No use to “ *flee* , ” for they can go

Where human feet ne’er trod !

Forever *up* their voices *flow* ,

Right to the ears of God.

Listen ! “ the cries of them which reaped,

Are entered *into* the ears

Of the Lord of Sabaoth ! ” He leaped,

And ’fore your Judge appears

*Their Advocate ! Their “ go-between,”*

The oppressor and the oppressed !

*Why, didn’t you know that you were seen,*

In that snow-white, silvery vest ?

But listen, “ ye have lived on earth

In pleasure, and wanton been ;

Ye have nourished your hearts ” in pride and mirth,

“ As i’ a day of slaughter ” seen !

“ The just ye have condemned and killed ;

You he resisteth not.”

“ With *your own ways* ye shall be filled ! ”

Is *your way*—star ? or blot ?

*You see, I’d be a “ go-between ”*

You and the—“ Future *wrath* ! ”

And at the same time *earth’s poor screen*

From wrongs, which no screen hath.\*

I’d go between yon wailing babe

And its careless nurse, or mother !

*Heartless*, perhaps. An astrolabe,

And eye, sees one and t’other !

I’d gather up that little one,

In arms of *such love* fold it,

No tear would from its eyelids run,

And *no one* ere should *scold it*.

Go, stop its crying ! go ! go ! quick !  
 I cannot write for weeping !  
 O, woes of earth, *ye* come fast, thick,  
 The heart in misery keeping.

There's nothing so unhearts my heart,  
 As little children crying.  
 In *all their griefs* I'd bear a part,  
 And turn to smiles their sighing.

I know that Jesus loves them so,  
 The glorious, high Redeemer.  
 He showed it when he lived below,  
 Nor was, like man—a *seem-er*.

Hear what he saith : “ Whoe'er shall give  
 A cup of cold drink to these,  
 These little ones, who to me live,  
 Reward is his, for *heaven* sees.”

“ But who one little one offends,  
 That doth believe in me,  
 Better that his neck with a millstone bends,  
 And he drowned in the sea.”

“ Take heed, despise not,” nor be bold  
 “ ’Gainst *these*, unto me given ;  
 For their angels always do behold  
 My Father’s face in heaven.”

Go, mother, go, take up the dear,  
 And hush its griefs to rest.  
 That little heart is *filled with cheer*,  
 When leaning on your breast.

“ Ah, but, *the washing* must be done,  
 The *ironing* quick must follow !  
 If mother *at each cry* should run,  
 Each stomach would be hollow.

The rent, the rent, 'twill soon be due !  
 And how, *how* shall I pay it ?  
 The price *I earn* is given by few,  
 And *back for weeks* some *stay* it.

The grocery bill ! O, how I dread  
 To meet, that eye's cold beaming !  
 Oft, when I *only ask for bread* ;  
 'Tis changed to scornful gleaming !

And yet, I've told them *I would pay* ;  
 And oft paid all I owed them !  
 But still they act in such a way,  
 As if *no truth* I'd showed them !

*I judge* if it be hard to write  
 'Cause you hear an infant scream ;  
 Harder still, is the mother's " fight  
 Of afflictions" o'er hot steam !

And the poor that sew, *what is their pay* ?  
 And what the lives they live ?  
*Slaves* to the tailors, rich and gay !  
 Tailors don't pay, they "give." "

"O, who will be a ' Go-between ?'  
 Three Go-betweens here wanted !!!"  
 Yes, and some *millions more*, I ween,  
 Till by them earth is haunted !

Some, to increase the widow's *meal* ;  
 And some, to pay *her rent*, due ;  
*By paying*, so, *as not to steal*  
 Her pains, her tears, yea, *blood* too !

Behold ! her blood, is *on* your door !  
 And crieth unto heaven !  
 God answereth, "at *this* day, the poor  
 Shall have his hire him given.

Nor shall the sun down 'pon it go ;  
 His heart is set upon it !  
 Lest he cry 'gainst thee ; to me show ;  
 And, *I* sit in judgment on it.

Then, *then*, I will come near to you !  
 Will a swift witness be,  
 Against all those that swear untrue ;  
 Saith God, and fear not me !

Who, the hireling in his hire oppress ;  
 Turn the stranger from his right ;  
 By the stranger, widow, and fatherless  
 I stand, in my God-head's might !

Rob not the poor ; for, he hath need ;  
 Add not to the afflicted's turmoil ;  
 Their Redeemer is mighty ; their cause will plead ;  
 He the soul of the spoiler, will spoil !”

“ *The sin of Sodom* ; lo, 'twas this,  
 Abundance of idleness ;  
 Fullness of bread ; pride was her bliss ;  
 Left the needy and poor, strengthless !”

And when God looked, *no help* was there ;  
 Not “ *ten* ” pure, in the city !  
 “ I will destroy them, nor will spare,”  
 Said God, “nor will have pity.”

You see they had no go-between ;  
 These “ Cities of the plain ;”  
 Or, they might at this day be seen  
 In grandeur, spread amain !

They had no go-between ; because,  
*Self*, was the god they praised.  
 Self could not save self from God's laws ;  
 And the avenging arm was raised !

The avenging arm ! O, it will soon  
 Be lifted o'er this nation !  
 What law of God, or what blest boon,  
 Isn't steeped in desecration ?

O, the self-same God that judged that host ;  
 Stands forth *your Judge* each day !  
 And, the self-same laws, despite your boast,  
 Calls for the self-same *pay* !

Where will you find an advocate?  
 A Go-between for you?  
 Unless you find one ere "too late,"  
 You're lost! for *God* is true!

- Say, *is there law* in this land of ours?
- Law, *should be* a Go-between
- *The oppressed and oppressor!* If not, its powers  
 — Serve only the guilty to screen!

Sweet "*Fourth of July*" thou comest fast!  
 But what wilt thou look on, I pray?  
 A nation of freemen whose *glory* is past?  
 Whose liberties *waneth away*?

Forbid it, O God! bid the people *awake*!  
 Lest thou whet thy glittering sword;  
 And thine arrows drink blood! For, Thou wilt forsake  
 The nation, *that keeps not Thy word*!

- Yea, Thou hast said, "I will hide my face;  
 Will see what their end will be.  
 For, they are a very forward race,  
 In whom no faith I see.

I looked for judgment, but behold,  
 Oppression; and those that sigh!  
 I sought for righteousness; but hear  
 The orphan's bitter cry!

I will arise, and mine hand take hold  
 On judgment 'gainst my foes!  
 My coming shall their guilt unfold;  
 My truth, their sins disclose!

The garments of vengeance, I'll put on;  
 Be clad with zeal as a cloke;  
 With *fury* repay the dark deeds done,—  
 In blood, and fire, and smoke!

The heavens, *with blackness* I will clothe;  
*Sackcloth*, their covering make;  
 The earth, a lurid mass of flame!  
 While the powers of heaven shall shake!

O, where will the wicked flee that day?  
Earth has no hiding place!  
With the breath of my mouth their hosts I'll slay;  
And sweep them from 'fore my face!

For a fire is kindled in my ire  
Which shall burn to the lowest hell."  
"Who among us, shall dwell with devouring fire?  
Who in endless burnings dwell?"

## THE GO-BETWEEN.



## PART SECOND.

O, how I wish I had *the "power"*  
 To be a go-between !  
*Earth* should not be a beauteous bower  
 For the wicked, brutish, mean !

How wondrous true that precious thought—  
 “The Lord is *merciful.*”  
 Had *I* “the power,” some would be caught  
 And made to live by “rule.”

“The sellers,” from God’s house I’d whip !  
 Seourge out “The buyers,” too !  
 And shake with a strong, mighty grip,  
 Those who His courts bestrew

With feasts for Infidels ! Who make  
 God’s house “A den of thieves !”  
 Who mirth and jollity there wake,  
 No prayer-answer receives !—

Change God’s house to “a hall” for fun,  
 For all the rabble crew ;  
 That rant, and laugh, and through it run,  
 As Infidels would do !

As Nehemiah did of old  
 So would I—*whale them well !*  
 And cleanse God’s glorious temple, told,  
 From those that “buy and sell.”

“ I’d like to hear that ‘ rule ’ of yours ;  
 What can it be ? ” Says one.

It is *a rock*, and it secures  
 All those that to it run.

“ ‘ A rock ! ’ ‘ a rock ? ’ a ‘ rule ? ’—‘ a rock ! ’—  
 I cannot comprehend ! ”  
 ’Tis. And *a fire* to those that mock  
 At God ! and curses send.

It is—“ *The way* ” to all that walk  
 With God ; and *leads by hand* !  
 And, ’tis “ *The shadow of a rock*,  
 In a parched, weary land.”\*

This rock’s “ *The truth* ”—fills the pure soul  
 With visions bright, of God.  
 To all that run *faith’s* race—*the goal*.  
 Unto the proud—a *rod*.

This rock, it is “ *The life* ” to those  
 That “ do ” the Saviour’s “ word ; ”  
 That on His breast seek to repose ;  
 Nor duty hath deferred.

Who stand unflinching, fixed, and firm ;  
 By God’s *pure laws* to walk ;  
 God will descend, exalt that worm,  
 And set him on “ *this Rock*.”

“ Who is a rock ? ” Who “ save our God ? ”  
 Answer, ye men of crime !  
 “ Or, who is God ? ” Who, “ save the Lord ? ”  
 Men, crumble down through time.

And Peter, the saint, was ne’er “ a rock , ”  
 Or, he’d still live to-day !  
 And thousands unto him would flock ;  
 And he each plague would stay !

I ne’er heard of one plague he stayed ;  
 Nor heard of hosts *he fed* ;  
*Though thousands* unto him *have prayed* ;  
 No one of them *he led*.

For, had *he* led, I guess they'd be  
 A ~~le~~ *le bit* the better,  
 Than to contemn *the Saviour* ! He  
 Who died, *souls* to unfetter.

St. Peter !—Oh, he “*loved*” his Lord !  
*Obeyed* his “Lord” and “Master!”  
 And he ne’er *said* nor *wrote*—a word  
 To make *himself* the vast-er.

*I* have two books *St. Peter* wrote,  
 They tell about *King Jesus* ;  
 The great Almighty God, who brought  
 Us life ; and from sin *frees us*.

*I* judge *you* never read *these books* ;  
 They’re *in the hands* of few !  
 They are so very pure and good ;—  
 That I wish you had them, too.

“The Lord hath given unto me,”  
 “The pen of a ready writer;”  
 “And wondrous things from his law to see !”  
 And His Spirit is my Inditer :—

“*That I should know how* to speak a word  
 In season to those,—*the weary* ;  
 Morning by morning His voice is heard.”  
*My lone path* it maketh cheery !

*To cheer your path*, these books I’ll show  
 To you ; and, what he says ;  
 And then you will St. Peter know ;  
 And all his *truthful* ways.

I may not keep to his very words ;  
 That would be hard to do ;  
 For, his words don’t rhyme. They’d look like *sherds* !  
 But his thoughts, I’ll transpose *true*.

Then you may get prose books,—compare,  
*And criticise at will.*  
If you don't find his own pure thoughts here,  
In future,—I'll keep still.

You can't know *how* St. Peter looks,  
Unless *his works* you knew !  
Of these, you'll judge best *by his books.*  
*Read*, and *his pure face view.*

## THE FIRST EPISTLE GENERAL OF PETER.

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### CHAPTER I.

“ Peter, an apostle of (the Lord) Jesus Christ,  
To the strangers (all) scattered ” abroad  
Throughout Asia, “ (and Europe, and elsewhere,) ” Elect  
According to the foreknowledge of God ;

(Elect) “ through sanctification ” of heart  
“ By the Spirit, unto obedience ”—from ye;  
(Elect) “ unto sprinkling of the blood of your Lord ;  
Grace and peace, multiplied to you be ! ”

“ Blessed be the God and the Father of ” Him  
“ Our Lord Jesus Christ,”—our High Priest ;  
“ Who in mercy abundant ”—our souls to redeem,  
(Which were lost, and from goodness had ceased ;  
“ Hath begotten us again to a lively hope  
By the rising of Christ from the dead,

To a (glorious) inheritance,—to which we look up,  
(Till the visions of earth shall have fled.

(Heritage) “ incorruptible and undefiled,”  
(Unlike earth’s)—“ It fades not away !  
In heaven reserved for you,—(the unbeguiled),

“ Who are kept by God’s power ” till that day,  
“ Unto salvation, kept by God’s power through faith,  
*In the last time* ready to be revealed,

Wherein ye greatly rejoice though now,” (so he saith,)  
“ Through many temptations ” (unsealed,)  
“ If need be, in heaviness, for a season, ye are ;

That the trial of your faith ”—*may be seen.*  
“ ’tis more precious than gold,” and holier far ;  
“ Gold shall perish ” as though it had not been.  
“ That the trial of your faith, though it be tried with fire ;  
Unto honor, praise and glory be found,

At the appearance of Christ ;”—of salvation, the buyer ;  
(Who is King of kings and Lord of lords,—crowned (a.)

“ Whom having not seen, ye love ;” (say, is this so ?  
(It was so with those he addressed.)

“ In whom, though now ye see not, yet believ-ing” ye go ;  
“ Rejoicing” to lean on his breast.

“ Ye rejoice with (that) joy which is unspeakable,  
Full of glory,” and good hope, and cheer ;

“ Receiving the end of your faith”—(know, and tell !) (b.)

“ The salvation of your souls ” even here.

“ Of which salvation the prophets have inquired,  
And diligently searched”—for the same ;

“ Who prophesied before,” (for the Lord them inspired :)

“ Of the grace unto you ;”—lo it come.

“ Searching what, or what kind of time was signified,  
With the Spirit of Christ in them did show,

When beforehand, it the sufferings of Christ testified ;

And the glory that should follow”—bade know.

“ Unto whom ’twas revealed, that not unto themselves,  
But to us, they did minister the things

Which are now (here) reported unto you, by them  
Who by preaching,” this pure knowledge brings.

“ The things now reported they preached unto you,  
With the Holy Ghost sent down from heaven ;

Which things the (pure) angels’ wish to look into,”  
But these things to them are not given.

“ Wherefore, gird up the loins of your mind, sober be,  
And hope to the end for the grace

Which is to be brought from Christ Jesus to thee,  
When he gloriously revealeth his face.

As obedient children, not fashioning yourselves  
To the first lusts in ignorance”—done ;

“ But, as he which hath called you is holy, be ye ;  
In all manner of conversation.

Because it is written, Be ye holy ; for I  
(The Lord God of hosts) holy am .

(a.) Rev. 17, 14 and 19. 11—16.

(b.) Mark 5. 19.

- If ye call on the Father," he will hear you ery,  
 (And will answer, and your spirit calm.) (a.)
- " If ye call on the Father, pass your time here in fear;  
 He, each man's wor shall judge" and shall measure.
- " Nor respecteth he persons;" nor the guilty will clear.  
 (Then, lay up in the heavens your treasure.) (b.)
- " Forasmuch as ye know that ye were not redeemed  
 With corruptible silver and gold ;  
 From your vain conversation from your fathers received  
 By tradition," and unto you told.
- " But ye were redeemed with Christ's (own) preeious blood,  
 As of a lamb without blemish or spot ;
- Who before the foundation of (this) world," thus stood :  
 " Being verily ordained " to such lot.
- " But was made manifest in these last times for you,  
 Who by him in (our) God do believe.  
 That raised him from the dead, gave him glory " anew,  
 " That your faith and hope be in whom ye live.
- In obeying the truth ye your souls purified,  
 Through the Spirit" of life from above ;
- " Unto unfeigned love of the brethren "—allied :  
 " With a pure heart one another (now) love.
- Being born again, not of corruptible seed,  
 But of seed incorruptible," pure
- " By the word of (our) God," who is holy indeed ;  
 " Who liveth, and for aye shall endure.
- For all flesh is as grass, and all the glory of man  
 As the flow'r of grass," sinks to deeyay ;
- " Grass" flourisheth awhile, and the wind doth it fan,  
 (Then it) " withereth and falleth away."
- " But the word of the Lord forever endures ;  
 The gospel's this word of the Lord,  
 Which is preached unto you," your souls it secures ;  
 (Glad tidings to all, is his word.)

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(a.) Psalms, 18, 23, 25, 28, 33, 31, 34, 40, 61, 62, 63, 64, 65, 76.  
 (b.) Math. 6, 19—21.

## CHAPTER II.

“ Wherefore laying aside all malice, all guile  
 Hypocricies, envies,” and strife.

“ And all evil-speakings, as newborn babes,” awhile,  
 “ Seek the milk of the word ;” ‘tis your life.  
 “ Seek the sincere milk, that thereby ye may grow,

If so be ye have tasted ”—this truth—  
 “ That the Lord is (most) gracious,” his chosen doth know,  
 (And guides them to old age from youth.)

“ *To whom coming*, as unto a living stone,  
 Disallowed indeed (hated), of men,  
 But chosen of God, precious”—given to atone ;

“ Ye also are as lively stones ” then :  
 “ Built up (in this earth) a spiritual house,  
 And an holy priesthood,” (art ordained,)  
 “ To offer up spiritual sacrifices  
 To God by Christ Jesus obtained.

“ Wherefore, ’tis contained in the (holy) scripture,—  
 Behold, I in Zion (do) lay  
 A chief corner stone, elect, precious,” and pure ;  
 “ Who believes on him,” ne’er knows dismay.  
 “ Who believeth on him, ne’er confounded shall be.

He is precious to you which believe :  
 But to (all) them which be disobedient, is he  
 The stone, builders would not receive.  
 But, the stone which the builders disallowed, the same,  
 Is made of the corner, *the head!*

And a (great) stone of stumbling, a rock of offence,  
 “ To them who from God’s word have fled !  
 (Those) “ which stumble at God’s word, disobedient are ;  
 Whereto also they were appointed.

But ye are a chosen generation,” elect :  
 (And) “ a (blest) royal priesthood” anointed.  
 (And) “ an holy nation,” set apart in the earth ;

“A peculiar people in God’s sight ;  
 “That ye should show forth the (high) praises of him ;  
 Who hath called you out of darkness to light :

Which in (a) time past, a people were not,  
 But the people of God ye now are.  
 Which had not obtained mercy ;” (see what God hath wrought !)  
 (And that ye) “have now mercy,” declare.

(Now) “dearly beloved, I beseech you, abstain  
 (As strangers and pilgrims’ below)  
 “From (all) fleshly lusts ;” (a.) they are wicked and vain ;  
 “Which war against the soul ” as ye go.

“Having your conversation (pure and) honest among  
 The Gentiles that may behold you :  
 “That whereas they against you speak,—as doing wrong ; ”  
 They may see the good works that ye do.  
 “That they may by your good works which they shall behold,  
 In the day when God visiteth them :  
 Repenting, return to their Shepherd’s pure fold : ”  
 And be as stars in your bright diadem.

“Submit yourselves to every ordinance of man,  
 For the sake of your Lord,” and his name ;  
 “Whether it to the king be, as he is supreme ;

Or to governor’s ;” the rule is the same.  
 (Submit) “unto governors (then) as unto them  
 That are sent by the king ” feuds to quell ;  
 (And also,) “for the punishment of evildoers ;  
 And for the praise of (all) them that do well.

For so is the will of God ” concerning you—  
 “That with well-doing, to silence ye put  
 The ignorance of foolish men,” who are untrue ;—  
 (By your truth all their slanders refute.

“As free,” (for the Saviour hath made his saints free  
 From the bondage of sin and of death). (b.)

“ Nor, for a cloak of maliciousness, use liberty ;  
But as servants of God,”—use your breath.

“ Honor all men,” whose ways prove they in purity stand. (b.)

“ Love the brotherhood,” as they deserve. (c.)

“ Fear God,” who seeth all, and doth justice demand. (d.)

“ The king honour,” and him justly serve.

“ Servants, be subject (un)to your masters with fear,  
Not only to the gentle and good :

But also to the foward ; for this,” doth appear

“ Thankworthy, if for God’s sake” ye stood.

“ If a man for his conscience t’ward God endure grief,  
Suffering wrongfully :” blessed is he !

“ For what glory, if when they buffet you for your faults  
Ye shall take it (all) patiently ?

But if, when ye do well, and suffer for it,

“ Ye take patiently “all the abuse,

This is with [your Father] God acceptable ;”

(Thus, his meek, quiet Spirit to adduce. (e.)

“ For (brethren), even hereunto were ye (all) called :

Because Christ also suffered for us,

Leaving us an example,” ‘mid abuse unappalled, (f.)

“ We should follow (all) his (foot)steps ” thus.

“ Who did no sin, nor in his mouth was found guile ;

When he suffered he threatened not ;

When he was reviled, not again would revile ;

But to him that judgeth righteously,—sought.

Who his own self, our sins, in his own body bear

On the tree ;” as it had been revealed ;

“ That we being dead to sins, should his righteousness share.  
By whose stripes (also, lo,) ye were healed.

For, (behold) ye were (all) as sheep going astray ;

But are now returned ” unto the fold ;

“ Unto the (good) Shepherd ” who feeds you alway ;

“ And (as) Bishop of your souls,” doth you hold.

## CHAPTER III.

[And] "likewise, ye wives, in subjection be ye  
 Unto your own husbands alone,  
 "That if any obey not the word" faithfully,  
 "They, *without the word*, may be won  
 By the pure conversation of [these,] the wives ;

While they your chaste converse behold,  
 [Alway] with fear. Whose adoring" of lives,  
 "Let it not be the wearing of gold ;  
 Nor, that outward adoring of plaiting the hair ;  
 Putting on of apparel" so gay.

"But let [them] the hidden man of the heart" wear,  
 "In that which is not corrupt." Yea,  
 "Of a meek, quiet spirit, 'tis the ornament.  
 In the sight of God 'tis of great price.

For, after this manner, the holy wives" went  
 "In old time;" avoiding each vice,  
 [Thus] "trusting in God, they themselves adorned."  
 [What patterns, do their lives afford !  
 "Being subject unto their own husbands;" nor scorned ;

"E'en as Sara was—calling him lord.  
 Whose daughters ye are, as long as ye do well ;  
 Nor with any amazement do fear."  
 [Ye are "one flesh," and equal ; then,] "as heirs of God dwell  
 Together."—Each bright in your sphere.

[And] "likewise, ye husbands, dwell ye with your wives  
 According to knowledge" most pure ;  
 "Giving honour to the wife." Without her, *what* your lives ?  
 Or, your names? Could you make them endure?  
 [Corrupted, and low, and degraded, and vile,  
 [And, *apostate from Christ's holy faith*,  
 [Is the spouse, Satan can from their pure vows beguile !  
 [And, *their way leadeth downward to death*!  
 "And likewise ye husbands, give honor to the wife,  
 As unto the vessel more weak ;  
 And as being heirs together of the grace of [pure] life ;  
 And *lest fail* the prayer-answers ye seek.

[And] finally, [brethren] be ye all of one mind,  
 Compassionate one t'ward another ;

Be pitiful, [forgiving ;] be courteous," [and kind ;  
“ And love ye each one as a brother.

Nor rendering evil for evil " again ;

“ Nor railing for railing " to any.

[Christ dwells not within a heart fill'd with disdain! [a.]

[And Christ redeemed *all*, as the many. [b.]

“ That ye should inherit a blessing, he calls,

Saying, “ Bless them that curse you; and pray  
For them that despitefully persecute you ;” [c.]

[That God would their downward course stay.

“ For he that will love life, and good days will see,

Let him his tongue from evil refrain :

And his lips that they speak no guile,—watch prayerfully.

[O, guileful lips lead unto pain.]

“ Let him eschew [all] evil, and [all the] good do : ”

[His path shall shine bright, and brighter ;]

“ Let him seek peace with all men, and it ensue : ”

[His burdens shall *all be* the lighter.]

“ For, over the righteous are the eyes of the Lord ; ”

And his ears open unto their prayers ;

But his face against the evil is.” He will reward

[The soul that unrighteously swears. [d.] .

“ And if ye be followers of that which is good,

Who is he then, that will do you harm ? [e.]

But and if suffering from righteousness ye have stood,

Happy ye ! ” Let there be no alarm ;

“ And neither be troubled, nor of their terror afraid ;

But sanctify the Lord in your hearts :

Ready always, an answer to each man be said,

Of the hope ” which the gospel imparts.

“ With meekness and reverence, a reason of the hope

That is in you, give to all that ask.”

[Those] “ a good conscience having,” in darkness ne’er grope ;

[In the light of God’s countenance they bask.

“ Have [thou] a good conscience, that whereas they speak

Evil of you, as of evildoers :

[a.] Prov. 14, 6, and 3, 33, 34, and 9, 12. Ps. 1, 1. [b.] John 1, 9. Heb. 10, 10. [c.] Math. 5, 43—48. [d.] Ex. 23, 1, 2, 7, and 20, 16. [e.] Rom. 8, 26—39.

They may be ashamed, that falsely accuse your meek  
Conversation in Christ." Christ is yours!

"For 'tis better, if the will of God be so,"—Christ's friends,  
"That ye suffer for good, than for evil;

For Christ also suffered once, [thus] for our sins;  
[And destroyed thus the works of the devil. [a.]

"The Just for the unjust, that he might bring us to God,  
He was in the flesh put to death" [b.]

[The "Declared son of God," bore the chastening rod,  
[On the shameful cross yielded his breath.

"But quickened by the spirit," he arose from the dead;  
[Because, death could not hold its conqueror.

[For death's sting, *is sin*; "for our sins, Jesus bled;" [c.]  
[Christ is life; death's abolisher. [d.]

"Once, when the long-suffering of God waited" with man,  
While Noah the ark was preparing,

[Christ] to spirits disobedient, in [their earth-]prison ran,  
"Preaching" peace, and God's holy forbearing. [e.]

[By that ark,] "God a few from [the] water did save,  
That is, eight souls were saved" in the ark.

"The like figuer" [is Christ's Church: he himself, for it gave;  
["Behold in their foreheads, his mark." [f.]

[For] "Christ the Church so loved, gave himself for it;  
[That he might sanctify it and cleanse. [g.]

[By the washing of regeneration" refit;—  
["The renewing of the Holy Ghost" [h] sin rends.

[With the washing of water by the word of our Lord,"  
[Christ's word [i.] is this "water of life."

[He presenteth this glorious church to himself;  
[Having no spot, or wrinkle,"—his wife.] [j.]

"The like figuer, whereunto, baptism doth save;  
[Not the filth of the flesh put away; [God, 11)

But the answer of a good conscience [through faith] toward  
[Which all those that would enjoy, may.

"By the [blest] resurrection of Jesus Christ." He,

"Who is gone into heaven" above,

"On the right hand of God; angels, powers, authorities,  
Being made subject to him" in love.

[a.] John 3, 8. [b.] Heb. 9, 11—28, and 10, 1—10. [c.] Cor. 15, 51—58. [d.] 1 Cor. 15, 22. [e.] Gen 6, 3, and 2 Peter 2, 5. [f.] Rev. 3, 12, and 14, 1. [g.] Ephe. 5, 25—57. [h.] Titus 3, 5. [i.] John 18, 3, and 17, 17. [j.] Rev. 12, and 19, 7, and 21, 9.

## CHAPTER IV.

“Forasmuch then, as Christ hath [so] suffered for us  
 In the flesh, arm yourselves with like mind :  
 For he that hath suffered in the flesh hath ceased ” [thus  
 ↗ From sin,” it can no longer bind.

“That he no longer should live the rest of his time  
 In the flesh to the lusts of [vain] man,  
 But [being born of God] should live to his will ;”  
 [Led by his own Holy Ghost, then.

“ For the time past of life may suffice to have wrought  
 The will of the Gentiles, who walked  
 In lusts and lasciviousness, wine, revellings ;  
 In idolatries, banquetings”—stalked !

“ Wherein they think strange that ye run not with them, ..  
 To the same lengths of riot ” misled,

“Speaking evil of you ;—shall account give to him,  
 The ready Judge of the quick and the dead.”

“ *For* ” [the Holy Ghost *preached* to the prophets this word,—  
 “ *The gospel* ” [and the judgment to come  
 [Ere the coming of Christ ; and its preaching they heard ;  
 [And have ascended, through Christ, to his home.  
 [For they died in faith ;] “ *twas preached for this cause*  
*That their living to God might be* ” seen  
 [To have been] “ *in the spirit* ;” that they worked by God’s laws ;  
 “ And [are] “ *judged of* :”—men see what they mean.

“But, [behold ye,] the end of all things is at hand :  
 [O,] be sober, and watch unto prayer !

“ Above all things, in [most] fervent charity stand  
 Among yourselves,” with brotherly care.  
 “ For charity shall cover the multitude of sins : ”  
 [a.] “ For the wisdom that is from above,  
 [Is first pure, then peaceable, gently ” it wins.  
 [Easy to be entreated”—’tis love.  
 [“ Full of mercy and good fruits without partiality,  
 [And without dissimilation : [b.] [charity—  
 [And, in peace, by those that make peace, is this blest  
 [The fruit of all righteousness, sown.”] [c.]

"Hospitality, use, to one another, nor grudge

As each man hath received the gift,  
So minister the same to each other," nor judge;  
" As good stewards, whom God's grace doth lift.

If any man speak, let him speak," faithfully, [a.]  
As the oracles of God " doth require;  
" If a man minister, let him of the ability  
Which God giveth " to his desire.  
" That God may in all thiugs be [thus] glorified  
Through Jesus," the Saviour; and then  
" To him be all praise and dominion" and power  
" Forever and ever. Amen.

Concerning the trial which is to try you,  
Beloved, [O,] think it not strange, [view  
As though to you some strange thing [had] happened," but  
[The prophets' and apostles' past range.

" And as ye are partakers of Christ's sufferings, rejoice:  
That when he his glory reveals,  
Ye may be glad also, with joy" raise your voice  
[That *your triumph he with his own seals.*

" If *ye* be reproached for the name of Christ,"—blest.  
[O happy, thrice] " happy are ye:  
For the spirit of God and glory doth on you rest;"  
[And his glorious salvation ye see.  
" On their part [the Saviour] is evil spoken of.  
On your part he is glorified."  
[Like to chaff, are the wicked, who scorn ye, and scoff.  
[And are swept off by death's whirlwind, wide. [b.]

" But let none of you suffer as a murderer, or thief,  
Or as an evildoer" at all;  
" Nor in other men's matters—as a busybody," chief;  
[For all such evildoers shall fall.

" Yet if, as a Christian : let him not be ashamed;  
But praise God on this behalf. [named;  
For the time's come, that 'judgment at God's house!' " is  
[And,] " begins with us!" " who of his cup quaff.  
" And if it first begin with us, what shall be the end  
[By which heaven to each man's soul is won.

“ And, [O,] if the righteous [can] scarcely be saved,  
 Where, where shall the sinner appear ?  
 Where the ungodly,” who his dread judgment hath braved ?  
 [Where the unjust, who cast off his fear ? [a.]

Wherfore let them that suffer according to his will,  
 Their spirits commit to his keeping,  
 As to a faithful Creator,” who loveth them still ;  
 [They, of ] “ well-doing,” receiving the reaping.

### CHAPTER V.

“ The elders which among you are, [these,] I exhort,  
 Who also am an elder,” sealed ;  
 “ And a witness of the sufferings of Christ ” on the cross :  
 “ A partaker, when his glory’s revealed.

Feed the flock of God which is among you ” yea feed,  
 “ Take the oversight, not by constraint,  
 But willingly ; not for filthy lucre,” nor need ;  
 “ But of a ready mind,” as God’s own saint.

“ Neither as being lords over God’s heritage : ”  
 “[To kill, eat, and clothe you of them.” [b.]  
 “ But be ye examples to the flock,” and the age,  
 [Strengthen, heal, feed ; [c.] nor the feeblest contemn.

“ And when the chief Shepherd shall appear,” all to sway,  
 [Then] “ ye shall receive ” of his hand,  
 “ A [bright] crown of glory that fades not away ; ”  
 [And in heaven with his chosen shall stand. [d.]

“ Ye younger, yourselves to the elder submit,  
 Yea, all, by subjection,” ne’er stumble ;  
 “ Be clothed with humility ; God the proud doth resist ;  
 But he giveth [great] grace to the humble.

Therefore humble yourselves under God’s mighty hand,  
 That you, he may exalt in ~~some~~ time.

Casting all your care upon him,” ’tis by him you stand ;  
 “ For he careth ” for all of each clime.

" Be sober, be vigilant," " I say to all, Watch!" [a.]

" Because your adversary the devil," is near

" As a roaring lion, walketh about," you to catch,

" Seeking whom to devour;" yet, ne'er fear;

" But resist steadfastly; [stand fast] in the faith,

Knowing that in your brethren" also,

" That are in the world, is accomplished the same."

[Though] " afflictions," to heaven we go.

" But the God of all grace, who hath called us" each one

" Unto his eternal glory" in heaven

" By Jesus the Christ;" he, who hath the race run,

[By whom all things unto us is given:

" Make you perfect, after that ye have suffered awhile,

Establish, settle you, [keep you, and] strengthen:

To him be all glory and dominion" and honour

" Forever and ever. Amen.

By Sylvanus, a faithful brother to you,

As I suppose; briefly, I've written.

Fxhorting, testifying—this is God's grace *true*;

Wherin ye stand" boldly, unsmitten !

" The church that is elected together with you,

Saluteth you from Babylon:"

[Rejoicing in the grace which doth your hearts imbue:]

" So saluteth you Marcus my son.

With a kiss of charity, greet ye each other" then;

[For] " peace [is] with you all *that are in Christ.* Amen."

## THE SECOND EPISTLE GENERAL OF PETER.

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### CHAPTER I.

“ Simon Peter, a servant and apostle of Christ,  
To them that have obtained the like faith  
With us, through the righteousness of God,” the All-wise,  
“ And our Saviour Jesus Christ;” thus saith :

“ Grace and peace unto you through the knowledge of God,  
And of Jesus our Lord be still gained,

As his divine power hath given us all things  
Which to life and godliness hath pertained ; [Priest ;  
Through the knowledge of him,” our victorious High  
“ Who hath called us to glory and virtue;

Whereby to us are given [of] promises ” rich feasts,  
“ Which [are] precious, and exceeding great,” too ;  
That, by these [promises,] we partakers might be  
Of the nature divine ; [thus] escaping  
The corruption that is in the world through lust.” See,—  
[The divine nature, ours, is thus shaping.

“ Beside this, [friends of Jesus,] giving all diligence,  
To your faith [do ye pure] virtue add ;

And to virtue [add] knowledge ; and to knowledge temper-  
ance ;

And to temperance [add] patience,”—the glad.

“ And to patience [add] godliness,” godliness—bright !

“ And to godliness brotherly kindness ;  
And to brotherly kindness [add] charity—the white !  
[These, shall save you from spiritual blindness.

“ For, if these things be in you, [be in you] and abound,  
Ye shall neither be barren nor unfruitful  
In the knowledge of [the things which in] Jesus ” are found ;  
[Nor be of the world’s God-hating *bruit* full.

But he, [he] that lacketh these virtues" supreme,  
 " Is blind, nor can see afar off; [deem  
 And hath forgotten he was purged from his *old sins!*" Doth  
 [God will not require *account* thereof.

" For which reason, brethren, [ye should] give diligence,  
 Making sure your election and call.  
 For if these things ye do :" " ye never shall fall !

For so shall be ministered abundantly to you  
 An entrance into God's kingdom," blest ;  
 Everlasting is the kingdom of our Saviour," the True.  
 [Who enters with] " Christ Jesus," finds rest.

" For this reason, [friends,] I will not negligent be,  
 Always you to remind of these things :  
 Though ye know them, being established in every truth." See,  
 [What new joys each remembrancing brings.

" Yea, I think it is meet, as long as I abide  
 In this tabernacle" of clay,  
 " To stir up your" zeal ; have you, in God confide ;  
 [Stirring up thus] " remembrance," alway.

Knowing, that, this tabernacle I must shortly put off ;  
 Even as our Lord Jesus has showed me ;  
 So will I endeavor to have these things thought of  
 Always, after my decease" is bestowed me.

" For, we have not followed fables :" [fables are garnish'd  
 lies,  
 [Which are] " cunningly devised" by their writer.]  
 [But] we made known to you the power and coming" from  
 the skies  
 " Of our Lord Jesus Christ,"—our Inditer.  
 [For we] " were eyewitness<sup>1</sup> of his majesty" divine :

" For he received from God(great)glory."  
 [When<sup>2</sup>] upon the high mountain his pure face did shine ;  
 [And] " a voice came," telling us this glad story—  
 " This is my beloved Son, in whom I'm well pleased."

And this voice, which we heard, came from heaven"  
 [When on *immortal visitants*, with whom he talked, we gazed ;  
 [While] " from God, honour to him was given.

We have also a sure word of prophecy" here,

" Whereto ye do well to take heed

As to the light that shineth in a dark place,

Until the [full] day dawns" indeed.

" And the ~~day~~-star, [the Saviour,] arise in your hearts:

Knowing this first,—that, no prophecy  
Of the scripture is of private interpretation. "

[God's Spirit, *is interpreter*; see:

" For prophecy came not in the old time," nor now

" By the will of man," whom God created;

" But moved by the Holy Ghost, God's men" of His vow,

" Spake;" and 'twas fulfilled, as related.

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## CHAPTER II.

" But there were false prophets 'mong the people" of God ;

" As there shall be false teachers 'mong you;

Who shall damnable heresies bring in privity."

[Ye shall know them by their signs, so true.

" E'en denying the Lord, that bought them with a price;

And swift destruction upon themselves bring.

Their pernicious ways, many shall follow" in vice ;

[Many, to them, with flatteries cling !

By reason of whom, the [~~bright~~, bright,] way of truth

Evil spoken of, by many shall be :

Aud, though covetousness shall they with feigned words,

Make merchandise of you" hidderly.

" Whose judgment of a long time now lingereth not ;

Nor slumbereth their (fearful) damnation :

For God spared not his angels (each) that sinned," he did blot.

" Cast them down to hell's" dark habitation.

" And delivered them into chains of darkness" so dread ;

" Reserved to the judgment's" great day ;

(When, o'er all created things flames shall be spread ;

(And the heavens as a scroll roll away !

" (God) spared not the old world, but Noah he saved ;

A preacher of righteousness," he ;

(God) brought n the flood upon the world of depraved."

(Washed it clean, from man's iniquity.

“ And the cities of Sodom and Gomorrha he turned  
 Into ashes, with a (great) overthrow ;  
 Making them an example, condemned them,” and burned ;  
 “ That the ungodly living after, should know.

And delivered just lot, vexed with filthy converse,  
 (Which) “ the wicked poured fourth day by day,

For that righteous man dwelling among them,” they curse ;  
 (But he trusted in his God alway.

“ In seeing and hearing vexed his righteous soul,  
 With their (wicked and) unlawful deeds ;”  
 (But, the angels) came down from heaven’s bright goal,  
 And Lot, his wife, and daughters, forth leads !

“ The Lord knoweth how to deliver ” his own,  
 “ The godly, out of (all) temptation ;  
 And to reserve the unjust to (that) judgment day ” known ;  
 “ To be punished ” with eternal damnation.

But chiefly them that walk after the flesh, in the lust  
 Of uncleanness, and despise government ;  
 Presumptuous, self-willed, nor afraid to speak unjust,  
 Against dignities ” by high heaven sent.

“ Whereas, angels, who are greater in power and might ;  
 (When) accusing them before the (great) Lord, (fight,—  
 Being not ” forth from their holy lips,—although them they  
 (A) “ railing ” or unneedful word.

But these, *made* to be taken, and to be destroyed ;  
 As natural brute beasts,—evil speak  
 Of things they understand not, and shall utterly perish  
 In their own corruption.” They death seek.

“ And, the reward of unrighteousness they shall receive,  
 That count it pleasure to riot in the day ;  
 Spots and blemishes are they :” they profess to believe ;  
 (But, my God’s high way, is not their way !)  
 “ With their own deevings, do they sport themselves,  
 While they feast (without fear) among you.

With eyes full of adultery, that cease not from sin ;  
 Beguiling, unstable souls ” are they too.  
 Exercised with covetous practices, is their (whole) heart ;  
 Cursed children, which forsake the right way,

Following Balaam, son of Bosor, who loved the wizard-art ;  
 (And for) "wages of sin," went astray !

" But he was rebuked for his iniquity,  
 The dumb brute, with a man's voice speaking,  
 Forbade the madness of the prophet," and lo, he did see  
 (That, the dumb-brute to save him was seeking.

" These are wells without water," whose springs are all dry.  
 " Clouds carried (along) with a tempest  
 To whom the (dread) mist of darkness, is reserved for aye ;"  
 (For, against God's truth they sought for conquest !

" For when (forth) great swelling words of vanity they give,  
 Through the lusts of the flesh, they allure  
 Those, that were clean escaped from them who in error live ;"  
 (And were living the life of the pure.

" While they promise them liberty, themselves are the slaves  
 Of corruption," error and sin.  
 " For of whom a man is vanquished,"—if by sin, it depraves—  
 " He doth not by the same freedom win !

For, if, after they have, through the knowledge of the Lord,  
 Escaped the pollutions of the world :  
 They again are entangled therein :" have ignored  
 (God's counsel,—his life from them hurled :  
 " The latter end, with them, than the beginning, is worse ;

For, 'twere better, that they had not known  
 The (pure) way of righteousness,"—wherein is no curse :  
 " Than to turn from the holy truths shown.

But, 'tis happened to them, according to the plain,  
 " True, prove ~~it~~ which God did inspire :  
 " The dog is turned to his own vomit again ;  
 And the washed sow, again to the mire."

### CHAPTER III.

" This second epistle, I now write unto you :  
 Beloved " of the Lord, and of me  
 " In which I stir up your pure minds " Truth to view,  
 " By way of remembrance," you see.

“ That ye may be mindful of the (wonderful) words  
 Which were spoken before ” God’s Son came,  
 “ By (his own) holy prophets, and the commands of us  
 The apostles of the Saviour’s ” great name.

“ Knowing this first, that there shall come in the last days,  
 Scoffers walking after their own (base) lusts :

And saying,—Where’s the promise of his coming?” He  
 stays!

(“ Hath forsaken earth !” and “ Who in Him trusts !”

“ For since (those) the fathers have fallen asleep,

All things remain (just) as they were

From beginning of creation !” (“ And so will they keep  
 (On, through millions of years, we infer !”

“ They are *willingly ignorant* of this ” God-sent truth,—

“ That, by the word of God the heavens were of old,  
 And the earth (stood before God) in ” its pure, virgin youth,  
 (While) “ the waters ” its boundries enfold.

“ Whereby the world that then was, (did) perish <sup>1</sup> for sin,  
 “ Being o’erflowed with water ” at God’s word.

“ But, the heavens and the earth which are now, are kept in  
 Store, by the same word,” which is heard

“ Reserving it, unto (the great tempest) fire,

Against the day of (the) judgment ” of God :

“ And perdition of ungodly men,” who wake God’s ire,  
 (By contemning His truth, and His rod.

“ But, beloved, be not ignorant of this one (great) thing :  
 That, one day as a thousand years is,  
 With the Lord,” the All-seeing ; Unto whom we cling ;  
 “ And, a thousand years as one day,” His.

“ Nor is the Lord slack concerning his *promises*.  
 As some men count slackness,” below ;

“ But is *long-suffering* to us-ward. To him that perishes,  
 Unwillingly dealeth the blow. (a.)

But that all should come to (Him).repent ? and be saved,  
 He pleads, saying—“ Why will ye die ?

(Cast away your transgressions, whereby ye are enslaved !  
 (In a lost soul, no pleasure have I !”

“ But *the day of the Lord* will come (in) as a thief  
In the night ” comes, to steal and to slay !

“ In which the heavens shall pass away with a great noise,  
And the elements shall (all) melt away !

The earth and the works therein shall be burned up ;

Then all these things shall be dissolved ;  
(O,) “ what manner of persons ought ye (all) to be ? ”

(All, are in this world’s ruin involved !

“ In holy conversation and godliness,” then,  
(Pass the time of your sojourning here ;

“ Looking for, and hasting unto the day of God, when  
Heaven and earth (fore our God) shall appear  
Dissolving and melting with (great) fervent heat.

Nevertheless, we, to his promise look [dwells ;]  
For new heavens and new earth, wherein righteousness  
(His word, and saints,—He ne’er forsook !

“ Wherefore, (my) beloved, as ye look for such things,  
Be diligent, that ye may be found

Of Him, in (that) peace ” which He to His saints brings ;  
(And) “ without spot, and blameless,” in faith sound.

“ And account that the long-suffering of our God ” with man,  
Is salvation ; ” “ leading them to repent.” (a.) [plan,  
“ As our beloved brother Paul hath written ” of the Lord’s  
“ According, as wisdom to him was sent.

In all his epistles, speaketh he of these things :

In some things, hard to be understood ;  
Which the unlearned,” *not asking God*, who wisdom brings ;  
“ Wrest ” from their foundation, so good :  
“ The unstable wrest (them) and other scripture, they wrest,  
Unto their own (soul’s) destruction :

Ye, beloved, as ye know this before ; ” beware, lest  
Ye should give heed to unwise instruction.

“ Beware, lest ye also, being (thus) led away,  
With the error of the wicked ” complying, [stay,  
“ Fall from your own steadfastness.” O, make Him your  
(On God’s word, and his Spirit relying.

" But (grow,) grow in grace, and in the knowledge of Him,"  
 (Who giveth wisdom by Spirit, voice, and pen ;  
 " To Him, and to our Lord and Saviour Jesus Christ, be  
 Glory now and forever. Amen."

---

Let me relate some incidents,  
 Occurring as I wrote ;  
 They'll *show* you how the Spirit  
 Takes from the eye—" *a mote!*"

And, although, *in* the intention  
 No evil there *may* seem :  
 Lo, the Spirit comes, and shows you,—  
 Your eyes *filled* with—" *a beam!*"

" My infirmities, the Spirit  
 Thus helpeth" all the day ;  
 And *down* doth come assistance,  
 Soon as to God I pray.

The first mote I discovered  
 " Was, a—(a.) " leaning on myself !  
 On—my *acquired* wisdom !  
 Such rubbish ! paltry pelf !

Had I *all* earthly knowledge,  
 And Bible knowledge too ;  
 Unless " The Spirit helped" me,  
 I wouldn't know *what* to do !

I'd mix up things *so strangely*,  
 Half good, half bad, 'twould be !  
 And some, might call it—" Splendid !"  
 Filled with beauti~~es~~—rare and free !"

But it wouldn't have *the unction* !  
 Then, it could not, *reach the heart* !  
 Nor make one feel—" *God's* in this place !"  
 Nor make blest tear-drops start !

I'll tell you how I'd love to write :  
 So as to *make you feel*

That, *each work* on earth, is,—a very *fight* !  
 And that, *you must* be clad in *steel* !

The steel, will ward off every dart  
 The enemy can throw !  
 That, *no work* you do will be in vain,  
 You'll have the bliss to know !

Now, will you put this armour on ?  
 You'll find it well defined  
 By Paul, to the Ephesians,  
 In the sixth chapter ;—mind :

Tenth verse, now read to twenty-first.  
 (But, you *need not* read it.)

Tenth verse—requires great “strength” and “power ;”  
 Or, you're not *for battle fit* !

Eleventh, shows why this amour's worn,  
 And that, “a part,” *won't do* !  
 You'd vanquished be ! to pieces torn !  
 Unless *God* girded you !

“ *The whole armour of God*, put on !”  
 Is, the word of command !  
 “ To arm you 'gainst the devil's wiles ; ”  
 . And, that ye may bravely “ Stand.”

Twelfth verse,—He shows to you the foe  
 Drawn up in battle array !  
 "Tis a formidable host, we know ;  
 But, conquer them we may.

Conquer, we must ! or we will sink  
 Beyond the reach of hope !  
 So, gird God's holy *armour* on,  
 And the victory's yours ! “look up !

With *God on our side*, “ one—can chase  
 A thousand ” foes, or more !  
 “ And, two,—ten thousand, put to flight ! ”  
 And then, that battle's o'er !

*Not against, flesh and blood, we fight.* ”  
*As persecutors do !*  
 Who try to make you think them right ;  
 Who, God's pure saints, *pursue*

With *fire and faggot!* poison ! sword !  
 That's *not*—“The fight of faith !”  
 'Tis, on the Saint's part!—Doth afford  
 Them “life,” the scripture saith.

“ But principalities and powers,”  
 Are those “'gainst whom *we war!*”  
 “'Gainst rulers of the darkness of this world,”  
 “ *The spiritually wicked*, who high are.”

This contest, then, is—*a spiritual one*,  
 “Tis *not* against flesh and blood !”  
 Although, “ we must walk in the flesh,”  
*Warring for it*, is—“ not good.”

“ Our weapons, must not carnal be,  
 But mighty—through our God  
 To the *pulling down* of Satan's holds !”  
 God wields the victor's rod !

“ Casting imaginations down ;  
 And, every high thing,” too ;  
 “ That exalteth itself against ” God's word,  
 “ The knowledge of God,” so true.

“ Must bring into captivity  
 Our every thought ” and word,  
 “ Unto obedience unto Christ ;”  
 Our great, ascended Lord.

The thirteenth verse, direction gives  
 About the battles' sway ;  
 And, how we may the foe “ withstand ”  
 Throughout “ the evil day.”

By—“ Taking God's whole armour on,”  
 That armour bright and grand ;  
 “ Oer-coming ” by it every foe !  
 “ And, having done all—to stand.”

“ Stand ”—shoulder to shoulder in this war!  
 “ Your loins begirt with *truth*,”  
 Your “ breast-plate ” must be “ righteousness,”  
 All, should be worn—from *youth* !

“ And, with the preparation  
 Of *gospel peace*, be shod.  
 Take the helmet of salvation :”  
 Then, *hope and trust in God*.

“ Above all, take the shield of faith,  
 Which will enable thee  
 To quench the wicked’s fiery darts ! ”  
 And win the victory.

“ The Spirit’s sword ” in your right hand  
 “ Take ;—’tis God’s (holy) word ”  
 “ ’Tis quick and powerful, sharper ” far,  
 “ Than any two-edged sword.”

“ Piercing, asunder it divides  
 The soul and spirit ” of man ;  
 “ Is a discerner of his thoughts,  
 His heart’s intents ” and plan.

The bond of brotherhood, comes next ;  
 The glorious—“ Rank and file ! ”  
 Christ’s blood-washed, pure, unbattled host  
 Whom *the world* cannot beguile !

All in this gospel armor clad,  
 The Lord’s cohorts appear.  
 Their battle songs, make hearts so glad !  
 Each countenance fills with cheer.

Their prayers and supplications blend  
 And mingle into one.  
 They, watching o’er each other, bend ;  
 To aid each other, run !

And perseveringly apply  
 To God, in their behalf :  
 That, he would all their wants supply,  
 And “ comfort with his staff.”

“ That utterance might be given to those  
 Who God’s true watchmen are ;  
 Boldly, God’s mystery to disclose ;  
 His gospel-way prepare. ”

For which, *I am Ambassadress* ;  
 Therefore, *God’s blessing seek*  
*For me* :— That I speak boldly,  
 All that I ought to speak.”

Well, I began to tell of “ motes,”  
 But my spirit rose on wings ;  
 I was taken to God’s armoury,  
 And saw such wondrous things—

I left the “motes” and “beams” behind,  
 To tell what there I saw!  
 I hope you have not thought unkind;  
 Nor judged the change—a flaw.

“If any man thinks himself wise,  
 Let him become—a fool;”  
 Till God, the Infinite, supplies  
 His every word and rule.

“For, O, the wisdom of this world  
 Is foolishness with God;”  
 “The world, by its wisdom, knows him not.”  
 In spiritual death they plod!

“He takes them in their craftiness.”  
 “He knows their thoughts are vain;”  
 “Let no man glory them, in men;”  
 But, turn to God again.

(Then,) “all (the) things (of God) are yours;  
 As far as ye have need:  
 “Whether Paul, Apollus, Cephas, world,  
 Or life, or death,” indeed.

“Or present things, or things to come:  
 All, (Christians)— are yours” then;  
 “And ye are Christ’s;—He’ll take you home!  
 “And Christ is God’s.” Amen.

### THE ANGEL HARPER.\*

I heard a wild Fairy-boy singing last night!  
 He had perched on the edge of my cap—for a height!  
 And he poured such deep melody ful! in my ear;  
 That scarcely, this morning, aught else can I hear!

You may say, “It was fancy!” I say, it was not!  
 With the pert little Warbler I *angrily* fought!  
 And tried to discomfit him, oft and again;  
 But, it only just made him, re-echo his strain.

\*“The Angel Harper” was published in the Ladies’ Repository, Cincinnati, 1846, under the signature M. E. D.

Then, I thought, I'd just listen to what he was saying ;  
 Each accent was clear,—he, on three tones, was playing ;  
 But, through his wild numbers, so rapid he fled,  
 That I could not distinguish a word that he said !

Now, I've heard people say,—“ O !—the death-bell is ringing !!”

And, I'll voweh, 'twas this same fairy-minstrels wild singing  
 That thus did alarm them ! It broke on my sleep,  
 A strange, plaintive melody, passionate, deep.

Such a one,—it recalled the bright hopes of my youth ;  
 First impressions of life, pure, and lovely as Truth !  
 But—truthless as bright ! yet, so soothing their powers,  
 They still come o'er my heart as the dew upon flowers.

O, how any one ever could cherish a thought,  
 To that fair, fairy-boy with injustice so fraught,  
 Is a mystery to me ! since he ne'er spoke a word  
 That was e'er understood ; or, indeed, ever heard !

And, thus to accuse him because he doth sing,  
 And tones of most unearthly richness can bring,  
 Is a proof,—that the spirit, with prejudice blind ;  
 No good in the meekest and purest can find !

O, say,—'Tis an Angel, who comes from above,  
 To pour on our spirits these breathings of love :—  
 “ Love, thinketh no evil.” “ Love, casteth out fear.”  
 “ Love, seeketh his poor brother's burden to bear.”

*Then, list to that Harper's free numbers awhile,*  
*And he'll change your dark scowl, to—a low-speaking smile.*  
*“ Just listen ;” and if this blest truth you don't prove,*  
*'Tis because,—“ the dark side of the picture ” you love !*

### THE BETRAYAL.\*

AIR—“ *The Midnight Hour.*”

’Twas midnight hour ! The garden lone  
 Where Jesus knelt, wet with dew.  
 Heard you that sigh ? Heard you that groan ?  
 Those drops were shed for you !

Heard you the prayer which from his heart  
 Was wrung, by fearful agony?  
 "My Father, let this cup depart!  
 Yet, O, I yield to thee!"

'Twas midnight hour. In sleep profound  
 The world was wrapt; when Judas' band,  
 Upon that consecrated ground  
 Entered, with sword and brand!  
 The moon and stars withdrew their light;  
 And angels gazed with wonder down!  
 The strengthening Seraph took his flight!  
 And Jesus knelt alone!

'Twas midnight hour. The traitor broke  
 Its stillness, with his word of guile;  
 "Hail, Lord!" and kissed him as he spoke!  
 His troop advance the while.  
 "Whom seek ye?" "Jesus." "I am he."  
 He spoke. 'Twas power—they prostrate lay!  
 His friends forsook him! As they flee,  
 The Lamb was led away!

## HEAR MY CRY, O GOD.\*

AIR---"Leaf by Leaf the Roses Fall."

### A PRAYER FOR MY SON, WILLIE WINDSOR.

Hear my cry; attend my prayer;  
 O God, unto thee will I cry!  
 When'er my heart's o'erwhelmed with care,  
 Lead to the rock higher than I!  
 For me, a shelter thou hast been;  
 A strong tower from the enemy!  
 So, in thy tabernacle, then,  
 I will abide for-aye with thee!  
 Oh!—Hear my cry; attend my prayer;  
 O God, unto the will I cry!  
 When'er my heart's o'ershadowed with care,  
 Lead to the Rock higher than I.

For thou, O God, hast heard my vows ;  
 Hast given to me the heritage  
 Of those, that fear thy name and word ;  
 The king's life keep thou to old age !  
 He shall for-aye 'fore God abide ;  
 By truth and mercy him preserve !  
 So, in Thy Name will I confide ;  
 Daily perform my vows, nor swerve.  
 Oh !—Hear my cry ; attend my prayer  
 O God, unto thee will I cry !  
 When'ere my heart's o'erwhelmed with care,  
 Lead to the Rock higher than I !

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## THE DRUNKARD'S DAUGHTER.\*

AIR---“*I'll Away to Sabbath School.*”

“ Come, O, father, dear,  
 For the night is near :  
 And the wind through the street blows so cold !  
 We'll have plenty of light  
 In *our own* home to night !  
 For, I've gathered some wood dry and old !  
 O, come with me now, and see  
 If *our home* won't brighter be,  
 Than this dreadful doggery,  
 Where the murder-drink is sold !  
 Come away, away !  
 Come away, away !  
 From this place where the murder-drink is sold !

Father dear, *what a change* !  
 And, to us,—’tis *so* strange,  
 That you like this place better than home !  
*Dearer* friends do you find ?  
 And their greetings more kind,  
 Than those fond ones Ma gives when you come ?  
 Mother's sad the live-long day !  
 At night she weeps when you're away !  
 O, how *can* you from her stay  
 While she weeps for you at home !

\*Written in 1854. Published in the Meigs County Democrat, Pomeroy, 1855, and now inscribed to my precious little son, Willie Windsor.

Come away, away !  
 Come away, away !  
 Come, for Mother is weeping at home !

Once, *our* home was so bright !  
 And how happy each night,  
 W my dear little brother and me !  
 When your footsteps he heard—  
 He would chirup *like a bird* !  
 How he'd smile—as he sat on your knee !  
 Now, the child, he is so sad,  
 Nought we do can make him glad !  
 And, he's grown so cross and bad,  
 He's *a grief* to Ma and me !  
 Come away, away !  
 Come away, away !  
 He'd *be good* if he sat on *your* knee !

I was told, but to-day,  
 By a school-girl, so gay,  
 That the home where we live *is not ours* !!  
 You had “drank it up!” she said,  
 Then, away she ran, and played,  
 While I wept o'er my sweet garden flowers !  
 Then, I ran to Mother dear,—  
 Down her pale cheeks rolled the tear ;  
 So, I turned to seek you here  
 Where you spend the happy hours ;  
 Come away, away !  
 Come away, away !  
 Say, dear father, is not that home ours !”

“God have mercy on me !  
 From this Maelstrom, I'll flee  
 To the angels I left in my home !  
 I've despoiled you of all !  
 Sold myself into thrall !  
 And as outcast on earth we must roam !  
 Is there hope for such as I ?”  
 “Yes, dear husband, God is nigh  
 Where the broken hearted sigh !  
 He has promised there to come !  
 We'll away, away !  
 We'll away, away !  
 We may yet find a happier home.”

## THE TWO DREAMS;

OR,

### THE WREATH AND ANGEL'S TEARS.

'AIR--"I Dreampt that I Dwelt in Marble Halls."

I dreamt that I dwelt in a beautiful home!

As Eden's fair garden,—'twas fair!

But, Angels of Discord, with *black* flowers come,

Which they *stealthily* wove in my hair!

I bore it: because, on the floor at my feet;

Lay *lillies of the valley* so pure,

Which, would *soon* on my brow form a diadem, sweet!

By holy hands wreathed—to endure!

I dreamt once again. 'Twas a grand festal board.

And the viands were rich and rare.

And, goblets brimfull from the bottles were poured!

For the gay, pleasure-loving, were there.

All winsome, and heartless, the table they thronged;

And feasted themselves without fears!

At a side-table, sat the forsaken and wronged;

And mingled her food with tears!

Beside me sat *one* who seemed fully to know

Each dainty, before us outspread;

And, *the voice of her spirit* did truthfully show—

"Who eats these,—shall lie with the dead!"

I prayerfully watched her! Ate ~~as~~ as she ate.

Malignant, she watched me with jeers!

Then, she ate but in secret, with rancor and hate,

While starving, I sat there in tears.

All desolate, lonely, heart-broken, oppressed;

I had only death in my view!

But the sweet songs of Angels came, and their smile blessed;

Their words, fixed my eyes on The True.

A work stood before me, in which I engaged;

Invectives now broke on my ear!

'Twas the merciless Maid, who with gibes 'gainst me raged;

And secretly smiled at my tears.

'Twas now, on my table, a bottle I saw!

O,—sli-ly, she poured out and drank.

I stretched forth my hand, from its contents to draw;

But back, with misgivings, I shrank!

“ What is it ? ” I asked. She but spoke *to deceive*.  
 The nectar I poured out with fears :  
 O, God ! *death* were better than *it* to receive !  
 For, the Demon now hissed—“ *Angels tears !* ”

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### THOU ART WEIGHED IN THE BALANCES.\*

“ Thou art weighed in *the balances !* ”

“ Who ? ”—“ Who ? ”—“ Me ? ”

Yes,—you, I, each mortal  
 That on earth doth be !  
 Behold them, there, poised  
 Where Justice doth stand,  
 Resplendent in brightness, at  
 Jehovah’s right hand !

*I !*—weighed in those balances ? ”

Yes, you, I and *all* !  
 Each thought that we think  
 For a weighing, doth call !  
 Is it good ? Is it ill ?  
 Indulged in ? Eschewed ?  
 The balances shows it !  
 And *God* hath it viewed !

“ Thou art weighed in the balances ! ”

Thoughts, words, and deeds !  
 True representations !  
 No *coloring* misleads.  
 Unerring the record  
 The Angel doth make !  
 Thou art *judged* by the same  
 When the dead shall awake !

“ Thou art weighed in the balances ! ”

“ Weighed ! ”—“ Weighed ! ”—Weighed ! ”  
 O, who will look up  
 When that last word is said :  
 Rejoicing in Jesus ;  
 Meet their record unawed ;  
 Enter in through the gates,  
 To the city of God ? ”

## THOUGHTS BY THE WAY.\*

Inscribed to my sister, MRS. H. A. CRAIG.

How soon the weary conflict here may close !

How soon may cease their strife with earthly ills !  
And my tried spirit find that sweet repose,  
Where full delight the soul forever fills !

No blighting sorrow there can reach my heart !

No withering touch of sin my hopes destroy !  
Nor thought of death can enter, to impart  
Fears, for the loved ones who that rest enjoy.

No thorny paths, the ransomed there shall tread !

No burning thirst, the Lord's redeemed shall know.  
But, by the Lamb—to life's pure river led,  
They drink of crystal streams that ceaseless flow.

They hunger not, nor toil, nor feel unrest ;

No wintry blasts there chill the tender frame !  
No ill is there, nor anything unblest  
In all the regions of the Saviour's name !

Unknown in those bright realms where angels dwell,

Are words of anger, or a thought that carps.  
But hymns, in love and peace forever swell ;  
And " voice of harpers harping with their harps."

*How soon the weary conflict here shall close !*

*How soon shall cease this strife with earthly ills !*  
And my tried spirit find that blest repose,  
Where full delight the soul forever fills !

Redeeming power transforms the sleeping dust !

Redeeming grace prepares its home above !  
And by redeeming blood made pure and just,  
'Twill stand on Zion's mount: for,—“ *God is love.*”

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\*Published in the Meigs County Democrat, Pomeroy, Ohio, 1855.

## SABBATH MUSINGS.\*

" My soul, why art thou thus confined to earth ?  
'Tis not thy home, thou'rt of celestial birth !  
Thy nature's spiritual, why art thou not free  
From this clay tenement, and at liberty  
Upward to mount ? Earth's chains should then be riven ;  
And thou should'st dwell in thy own native heaven !

Clogged, with this mortal ! burden'd, with life's cares ;  
Wrecked, by its tempests ; shrinking, from its snares :  
How canst thou battle with the monster Sin ;  
How canst thou live, so as to enter in  
Yo<sup>n</sup> world of beauty, purity, and love,  
And through those realms of bliss with angels rove?"

" Seest thou Loves fountain, gushing from the throne ?  
Come, trace its windings ;—Spirits just alone  
Drink of its streams ! To earth it richly flows.  
Here, 'tis a river, deepening as it goes !  
Still farther—farther—there, 'tis a vast sea !  
Yonder,—an ocean, wide as—eternity !

Not as a prison, look I on my state !  
Heaven's Mighty Sovereign did my power create  
For his own glory ! And my liberty  
Is only gained and felt, when, I can see  
" Light in His light," and at his loved behest,  
Yield what he claimeth, who prepares my rest."

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### " DAVID'S SONG OF TRIUMPH;" AND MINE !

AIR---" *Will You Come to my Mountain Home.*"

I will love Thee, O Lord, my great Strength !  
O, Jehovali's my sheltering Rock !  
My Fortress He ; Deliverer,  
From the fiery tempest's shock !  
My God and Strength, in whom I will trust ;  
My Buckler, He shieldeth me.

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\*Published in the Meigs County Democrat, 1855.

My Saving-arm from foes that thrust;  
 And my High Tower is he!  
 I will call upon the Lord my God,  
 Who is worthy to be praised:  
 He shall save me from all my foes dread rod,  
 And my head be above them raised!  
 Death, with its sorrows, compassed me!  
 Floods of the ungodly assailed!  
 Then, hell came with snares, and I cried to Thee!  
 And, Thou comest, Thou comest, prevailed!  
 Then, Hell came with snares, and I cried to Thee!  
 Thou didst come! Thou didst come and prevailed!  
 Thou didst come! Thou didst come!  
 Thou didst come when my foes assailed!  
 Thou didst come! Thou didst come!  
 Thou didst come! Thou didst come and prevailed.  
 Praise the Lord! Praise the Lord!  
 For, he came when my foes assailed!  
 Praise the Lord! Praise the Lord!  
 He did come! He did come and prevailed!

O, in my distress I called Him,  
 Yea, unto my God I cried.  
 And, He heard my voice 'tween the Cherubim;  
 He his ears to my cry applied:  
 O, then he was wroth! Earth trembled and shook!  
 Foundations of hills were moved!  
 From out His nostrils there went a smoke!  
 And His breath, devouring fire—proved!  
 He bowed the heavens, O, He came down,  
 And darkness was under His feet!  
 On a Cherub He rode! did fly! did frown!  
 And the wings of the winds,—was his seat!  
 Darkness, His secret place, He made!  
 His pavilion,—dark waters, thick clouds.  
 The brightness before Him, His clouds obeyed,—  
 And my foes, coals of fire enshrouds!  
 The brightness before Him, His clouds obeyed,—  
 And, the fire,—the fire enshrouds!  
 He did come! He did come!  
 He did come! He did come in the clouds!  
 He did come! He did come!  
 And, the fire my foes enshrouds!  
 Praise the Lord! Praise the Lord!  
 For, O, he came down in the clouds!

Praise the Lord ! Praise the Lord !  
The fire my foes enshrouds !

In the heavens the Lord did thunder,  
And, the Highest gave His voice !  
And, the thick clouds, His coals did sunder !  
To obey Him, hail-stones rejoice !  
His arrows he sent, He scattered them wide !  
He lightnings shot out !—did discomfit !  
Then, the channels of waters were seen to divide,  
And His brightness, their dark caverns lit !  
O Lord, at thy rebuke, *so dread* :  
Were the world's foundations shown !  
As the blast of the breath of thy nostrils spelt,  
Were earth's fountains open thrown !  
God, from above sent, He took me ;  
Me, out of many waters he drew ;  
Delivered me from my strong enemy !  
And from them that hated me, too !  
Delivered me from my strong enemy !  
For, He their great strength knew !  
He did come ! He did come !  
Me, out of many waters drew !  
He did come ! He did come !  
Saved me from them that hated me, too !  
Praise the Lord ! Praise the Lord !  
He draws near when my foes pursue !  
Praise the Lord ! Praise the Lord !  
Me, out of many waters He drew !

In the day of my desolation,  
. They came to prevent my aid !  
But, the Lord was my great Salvation !  
The Lord was my Stay, my Shade.  
Into a large place He brought me forth ;  
Because He delighted in me ;  
The reward He gave me at tested my worth,  
For my cleanness of hands He did see !  
For, I have kept the Lord's pure ways ;  
Nor from my God did depart ;  
For, His judgments before me were all my days ;  
And His statutes I put in my heart !  
Upright, I before Him was ;  
Kept myself from iniquity ;  
Therefore hath Jehovah decided my cause :

For my cleanness of hands He did see !  
 Therefore hath Jehovah *decided my cause* !  
 He did come ! He did come to save me !  
 He did come ! He did come !  
 He did come ! He did come and saved me !  
 He did come ! He did come !  
 Kept me from iniquity.  
 Praise the Lord ! Praise the Lord !  
 For my cleanness of hands He did see !  
 Praise the Lord ! Praise the Lord !  
 He did come ! He did come and saved me ?

16

With the merciful, O Jehovah,  
 Thou wilt show Thyself merciful.  
 To an upright man thou this will show :—  
 He shall in Thy presence dwell.  
 Thou wilt with the pure show Thyself pure ;  
 With the froward Thou wilt contend !  
 For, thou the afflicted wilt save, secure ;  
 But, *downward* wilt high looks bend.  
 For, thou wilt enlighten my darkness, Lord ;  
 And thou wilt my candle light !  
 For, through a troop I have run by the word ;  
 And leaped o'er a wall by thy might !  
 God, how perfect is Thy way !  
 The word of the Lord is tried !  
 A buckler, is He, to all that obey !  
 He, all those that trust Him wilt guide !  
 A buckler, is He, to all that obey !  
 He all those that trust Him wilt guide !  
 He will guide ! He will guide !  
 The word of the Lord is tried !  
 He will guide ! He will guide !  
 He all those that trust Him wilt guide !  
 Praise the Lord ! Praise the Lord !  
 The word of the Lord is tried !  
 Praise the Lord ! Praise the Lord !  
 He all those that trust Him wilt guide !

For, who is the God, save Jehovah ?—  
 Self-existent, eternal Lord.  
 Or, who is a rock, save Christ, our God ?  
 The Father's *creating* Word.  
 It is God, it is God that girds me with strength ;  
 And He maketh perfect my way ;

My feet, swift as hinds, shall speed to its length  
 Where He sets me in regions of day !  
 He teacheth my hands to bear sway in war,  
 So mine arms breaketh bows of steel !  
 Thou hast given me the shield of the Conqueror ;  
 And Thy right hand my help doth reveal !  
 Great hath my gentleness made me be !  
 I ne'er slipped, Thou my steps didst enlarge ;  
 I pursued, and o'ertook every enemy ;  
 Nor did turn from my God-given charge !  
 I pursued, and o'ertook every enemy ;  
 For thou didst my steps enlarge !  
 Thou didst come ! Thou didst come !  
 Thou didst come and gave me a charge !  
 Thou didst come ! Thou didst come !  
 Thou didst come and my steps enlarge.  
 Praise the Lord ! Praise the Lord !  
 For He came and gave me a charge ;  
 Praise the Lord ! Praise the Lord !  
 He did come and my steps enlarge.

By Thee, O my God, and my Saviour,  
 Them, I wounded ; they could not rise !  
 They under my feet are fallen !  
 'Gainst me, evil, they did devise.  
 For the battle with strength, Thou didst me gird ;  
 Subdued those that 'gainst me arose !  
 They cried, but none saved ! They were not heard !  
 Cried, to God : but He answers not foes !  
 Then, I beat them small as dust 'fore the wind !  
 Cast them out as the dirt in the street !  
 Thou hast saved from the strife of the people's mind ;  
 And the heathen bow down at my feet !  
 A people I know not, shall yet serve me !  
 Obey me, when of me they hear ;  
 The strangers shall come and submissive be ;  
 Or, out of their close places fear !  
 The strangers shall come and submissive be ;  
 Or, out of their close places fear !  
 They shall come ! They shall come !  
 They shall come and submissive me,  
 They shall come ! They shall come !  
 Or, into their close places flee ;  
 Praise the Lord ! Praise the Lord !  
 They shall come and submissive be !

Praise the Lord ! Praise the Lord !  
 They shall come, and shall yet serve me.

The Lord, my Redeemer, liveth !  
 And, O, blessed he my Rock !  
 Let the God who salvation giveth,  
     Be exalted. *Before Him walk !*  
 It is God, it is God that avengeth me !  
     And he doth the people subdue ;  
 Delivereth me from every enemy !  
     Lifts me above them that rise 'gainst me, too.  
 Hast delivered me from the violent man.  
     Who had purposed my ways to o'erthrow ;  
 Those glorious deeds shall the heathen see :  
     While to them, Thy praises I show.  
 Great deliverance giveth He !  
     Of mercies, how great is the store !  
 To His King, His anointed, He gracious will be :  
     To his children forevermore !  
 To His King, His anointed, He gracious will be ;  
     To his children forevermore !  
 He will come ! He will come !  
     Of his mercies, how great is the store !  
 He will come ! He will come !  
     Be gracious forevermore !  
 Praise the Lord ! Praise the Lord !  
     Of His mercies, how great is the store !  
 Praise the Lord ! Praise the Lord !  
     The Lord your God adore !



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